

A. 1.

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FROM THE  
*George Schünemann Jackson*  
FUND

FOR THE PURCHASE OF BOOKS ON  
SOCIAL WELFARE & MORAL PHILOSOPHY



GIVEN IN HONOR OF HIS PARENTS, THEIR SIMPLICITY  
SINCERITY AND FEARLESSNESS

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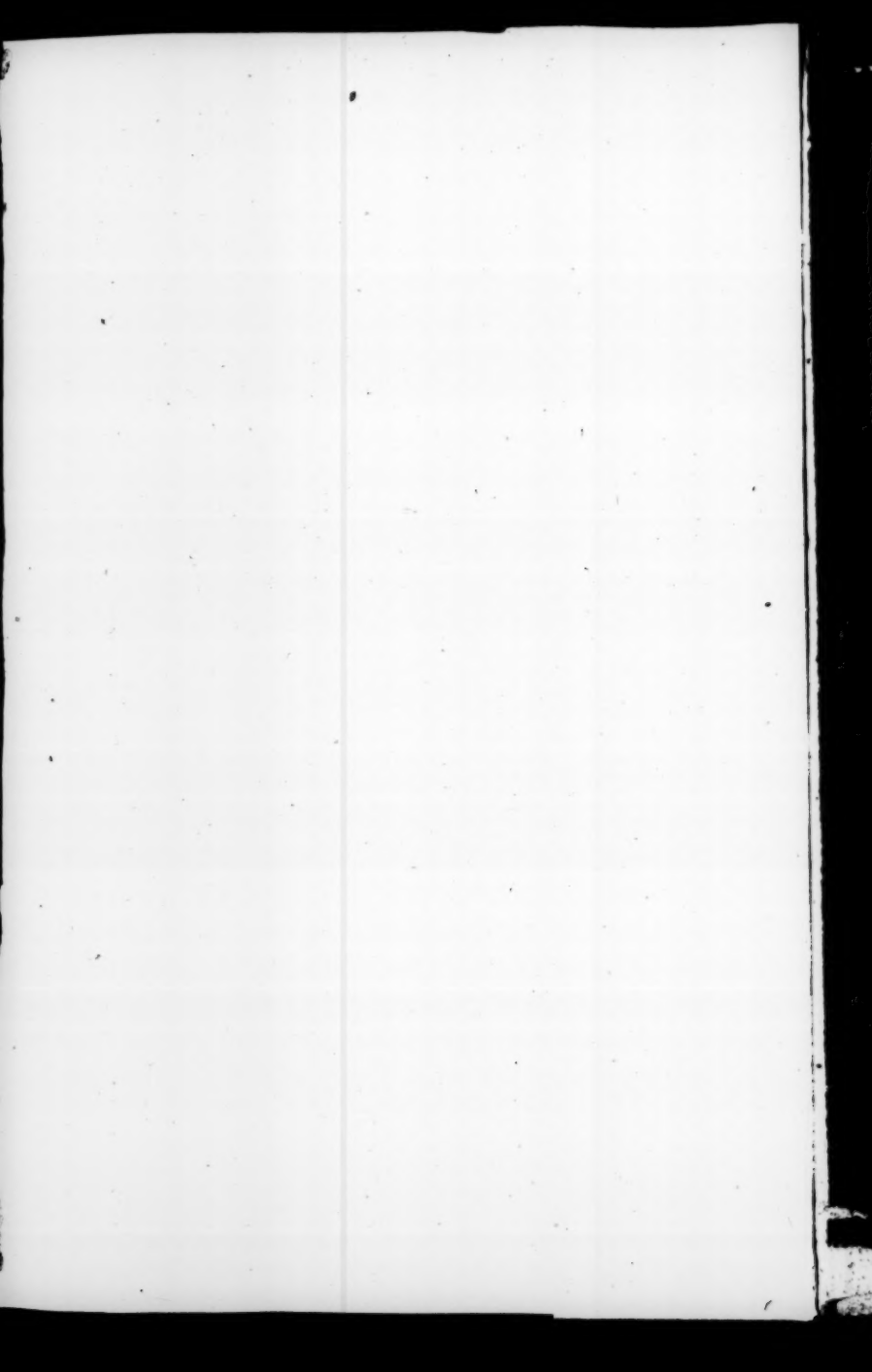


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No. ....

Order No. ....



THE  
Inseparable Union  
Between  
CHRIST  
AND A  
BELIEVER,  
Which Death it Self cannot Sever.  
OR  
The Bond that can never be broken.

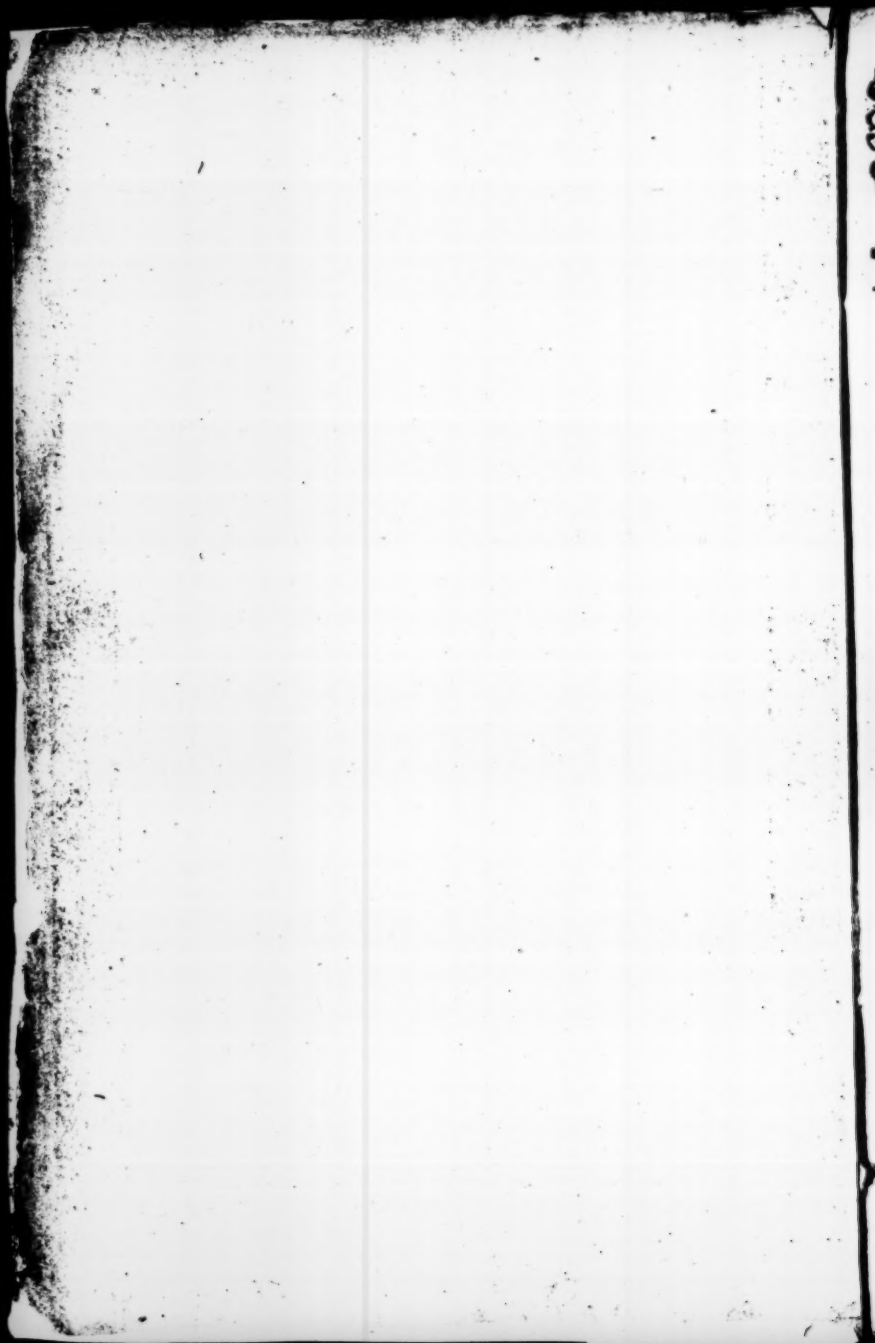
Opened in a Sermon at the Funeral of M<sup>rs</sup>  
Dorothy Freeborne, who was Interred at Prittlewell  
in Ess. x on 24. of August, 1658.

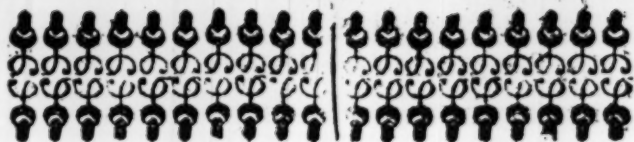
By Thomas Peck, M. A.  
And Preacher of Gods Word at Prittlewell.

John. 13. 1. Having loved his own, which were in the  
world, he loved them to the end.

Ὁ ὡς τοὶ σερπὲς θεμέλεις τῷ θεῷ ἔτινεν, ἔχων  
καὶ σφραγίδα πάντων, Ἔγνω κύριον τὸν ὄντα  
αὐτοῦ. 2 Tim. 2. 19.

London, Printed for Thomas Parkhurst, and are to be  
sold at his Shop at the Bible and three Crowns in  
Chancery near Mercers Chappel, and at  
the Bible on London Bridge 1671.





*To the truly Pious, and his  
much Honoured Friend Mr. Sa-  
muel Freeborne, S. P. wisheth  
increase of Grace and fruition  
of Glory.*

*Honoured Sir,*



When you first view this  
Paper, I know you will  
be stricken with won-  
der what I aim at, or  
intend by it; but when  
you understand both the occasion  
and end of this undertaking, you  
will ( I doubt not ) accept it with  
mildness and candour, and forgive  
my boldness in presuming upon your  
Patronage, seeing I know not any,  
who hath a juster right to it, than  
A 2 your

*The Epistle Dedicatory.*

\* Mrs. Dorothy Ficeborn.

(a) Captain Richard and Captain William Goodlad.

your self. The occasion of making this Sermon ( delivered by my Father at the funeral of your late religious \* Consort ) publique was the desire and solicitation of her two ( a ) Sons, to whom I bare so singular a respect, and am so much ingaged, that I could not deny this their first, and so reasonable request; nor shall deny any other, which is in my power to grant: this was the occasion. The end of it is twofold, private and publique, and I hope both good. Private for the benefit of you and them, of your Family and theirs; by receiving the memory of so choise a Saint, who was a pattern of Piety in all her relations, more especially in those two, of a Wife and a Mother; whose example if her Children follow, they will manifest themselves born again, and so to have a right to that Glory, which she now possesseth.

The

*The Epistle Dedicatory.*

The publique end I aim at, is the Spiritual good of all those, that shall read the Sermon with diligence, and Prayer to profit by it. This (the good of Souls) was, I am sure, my Fathers chiefest end in Preaching it, and is mine also in Publishing it. His great care and design in his work (when ever God gave him opportunity) was to win Souls, and God was pleased to let him see of the travel of his Soul, the fruits of his labours, long before he took him to himself; which was great comfort and satisfaction to him, upon his dying Bed. You know Sir, it was never his custome or ambition, to interline his Sermons (especially upon such solemn occasions as this) with much reading, nor yet to glaze them with much Rhetorick, well understanding, that the leaves of Antiquity would make but a weak Shield against the stroke of Death, and that the fine

*The Epistle Dedicatory.*

flowers of Rhetorick would not be Armour of proof against the conquering fears of the King of terrors. His manner was to Preach a crucified Christ in a crucified stile, to hold fast the form of sound words, delivering the mind of God, in Scripture language, not in the enticing words of mans wisdom; to see that his Doctrine was sound, wholesome, savoury, and edifying, not meerly notional, suited to mens corrupt humours; but well grounded on holy writ, and suited to the Souls of his hearers; which savours of a more divine-like spirit, than the light jingling of some, and spiritual bombast of other Preachers and Writers in our daies.

Such as it was in the Pulpit, such you have it from the Press, there is nothing added to adorn it, nor yet to enlarge it; something more there is, than was delivered, (time preventing him) yet nothing more, than



*The Epistle Dedicatory.*

than what I find in his own Notes. As to the dead, if any thing be added, tis but what he could have spoken of her, if occasion had permitted; and but what all persons who had the happiness to know her, and be acquainted with her, will witness to be true; yea and say, that all that is written doth not set forth half of her Glory, the half of her excellency. The Character, which the Holy Ghost hath given of *Abigail*, 1 Sam. 25. 3. May be given of her; she was a woman of good understanding, and of a beautiful countenance. She was eminent for her Piety, Modesty, Humility, Charity, and (which made her amiable in the eyes both of God and men) she was adorned with the Ornament of a meek and quiet Spirit. So richly decked with all Christian excellencies, that as *Solomon* speaks of the Vertuous Woman, Prov. 31. 10. Her price

1 Sam. 25.

Pro. 31. 10.

### The Epistle Dedicatory.

- was far above Rubies ; for what doth the wise man mention Commendable in Women, that was not found in her ? She stretched out her hand to the Poor, yea she reached forth her hand to the Needy. She opened her mouth with wisdom, in her tongue was the Law of kindness.
- Verse 20. She looked well to the waies of her Household, and eat not the bread of Idleness, Her Children rise up, and call her blessed, her Husband also, and he praiseth her. Many Daughters have done Vertuously ; but she excelleth them all, and her own works praise her in the gates. But lest, while I mention her ( though God hath been pleased to Compensate your loss in another Pious Consort ) I should renew your grief, I forbear, and only add my prayer to the God of all grace, to perfect his own work, begun in you, and to increase your graces, till you shall attain the measure of assurance, which she enjoyed
- Verse 26.   
Verse 27.   
Verse 28.   
Verse 29.   
Verse 31.

*The Epistle Dedicatory.*

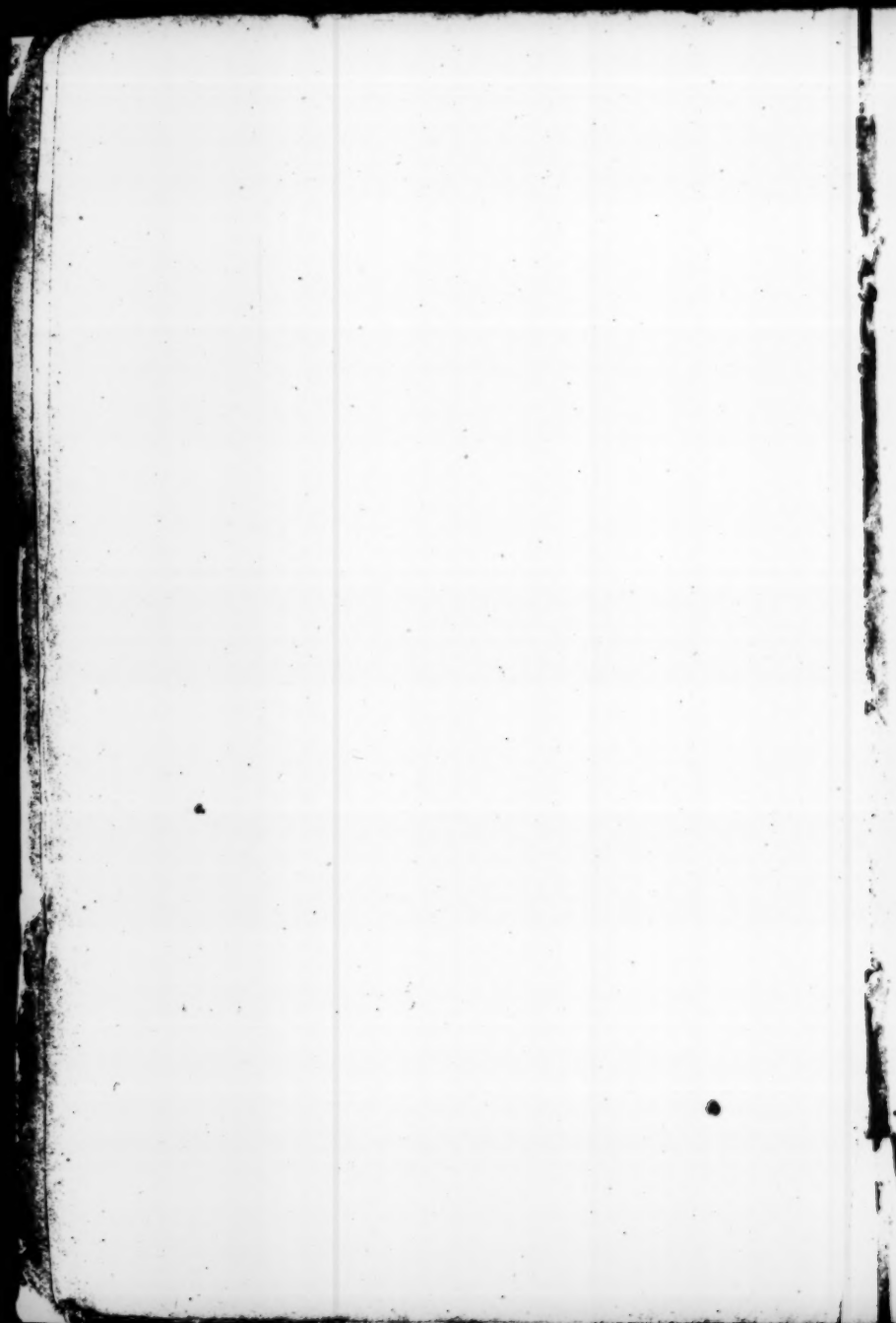
oyed ; till you shall certainly know  
there is such an Union betwixt Christ  
and your Soul, as death it self shall  
never be able to loose ; that so when  
your work is finished, and your  
graces perfected, according to the  
measure of that stature, which God  
hath appointed you in Christ Jesus,  
here on Earth, You may go trium-  
phantly to Heaven, which is, and  
shall be the fervent desire of

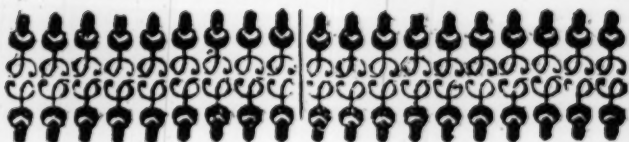
Sir,  
Your truly Respectful,  
and Loving friend.

August 18.  
1671.

Samuel Peck.

To





To his highly Respected  
Friends Captain Richard and  
Captain William Goodlad, S. P.  
wistheth all increase of Spiritu-  
al and Temporal riches.

Worthy Friends,



*Hen I understood the  
desire you had, that I  
would Publish, and  
let pass into the eye  
of this Censorious age,  
this Sermon, Preached  
at the Funeral of your honoured Mo-  
ther (whose departure was much la-  
mented, and whose memory shall ever  
be blessed, so long as any survive, who  
knew her worth) I did set my self  
to Transcribe it for the Press. And  
the*

the rather, because this might give me opportunity to make a thankful acknowledgement of your respectful, and more than ordinary favours to me. All that I can do, besides, in requital, is to Counsel and intreat you to be followers of her, as she was a follower of Christ, to endeavour after a farther and greater knowledge of God and of his Son, whom to know is Life Eternal. All knowledge and all Sciences invented and revealed by the wise men of the world, without the knowledge of Jesus Christ, by whom remission of Sins, and Eternal happiness is obtained, are vain and unprofitable. What doth it avail a man to know the height of the Heavens, the bredth of the Earth, the depth of the Sea, and the course and influence of the Stars, if in the mean time he is ignorant of God, and the weighty concernments of Eternity, and his Conscience tells him he is unworthy of the Earth, and without a  
right

right to Heaven? Suppose a man  
 could Compose and take a view, and  
 have perfect knowledge of this Ter-  
 restial Globe, and all things in it,  
 and after that (as the Devil proffer-  
 ed our Saviour) enjoy it and all  
 the Kingdoms and Glory of it, for  
 the time of his Life; if yet he were  
 ignorant of heavenly things, and had  
 not, by Christ, a title to a more en-  
 during substance, he were of all men  
 most miserable; and in truth, knew  
 nothing, enjoyed nothing. The know-  
 ledge of Christ therefore is to be priz-  
 ed and preferred, which only can  
 make the souls of men truly happy;  
 for the excellency of this knowledge,  
 St. Paul counted all things but loss  
 and dung. The like esteem (I hope)  
 you have of all things here below, in  
 comparison of this divine and saving  
 knowledge. You go down into the  
 Sea in Ships, and see the wonders  
 of the Lord in the deep; O! Let  
 the wonderful Visions which you be-  
 hold,

Si Christum  
 nescis, nihil  
 est si cetera  
 discas; Si  
 Christum  
 discas nihil  
 est si cetera  
 nescis.

Phil. 3. 7, 8.

hold, and the wonderful deliverances, which you often receive, augment your awe of his dreadful Majesty, and cause you to walk humbly and thankfully before him, undertake all in his name and for his glory, so may you be assured of success and enriching returns. Forget not, when you are in the depth of the sea, with Jonah, to make your prayers to him; accomplish and fullfil all your Vows and Promises made to the Almighty in times of danger and extremity; that so he may be your deliverer again in time of need.

Swiss.  
Christ. mans  
Call. 2. p.  
477.

And when by his providence he Calls you forth, to your Lawful employments, then do you (and all that Embark with you) take faith for your guide, Scripture for your Compass, an holy fear for your sounding line, the Son of Righteousness for your Loadstar; Hope for your Anchor, the white linnen of the Saints imputed Righteousness with a Red Cross in it, of precious blood, for your Flagg, with this Motto,

Save us Master or we Perish.

And



*And I beseech the God of the Sea and Dry Land, to be your continual Convoy, his Spirit to be your Pilate in all your Courses; that so at last, after all your tumblings and tossings, hazards and hardships in the troublesome Sea of this world, You may arrive with top and top gallant, richly laden with spiritual good things, at the blessed harbour of everlasting rest, Heaven, and receive for your reward Love, Honour, and Glory for ever, and ever. Amen. So prayeth*

Your obliged, Loving  
Friend,

*August 18.  
1671.*

Samuel Peck.

The





# The Inseparable Union between Christ and a Believer, &c.

Opened from that Text

R O M. 8. 38, 39.

*For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.*



**A**mong Pearls, which are all excellent, some excell others : So in Books of Holy Scripture ; as in the Old Testament, the  
B Book

Book of the *Psalms*, containing an Anotomy of the Soul : in the New Testament, after the divine History of our Saviour, the Epistles, among the Epistles, St. Pauls, among St. Pauls, this, to the *Romans* is most excellent, which contains a methodical Catechise, wherein the grounds of Theology are laid down in most excellent order, As

1. *The misery of man by nature.*

2. *The means of delivery, by Christ.*

3. *How man comes to be partaker of Christ, viz by faith, whereby he is justified in the sight of God.*

4. *He shews that this man, that is thus justified, is also sanctified.*  
Chap. 6.

5. *That his Sanctification, though it be throughout ; yet it is not so perfect, but there is a remain of Corruption in him, which doth much perplex and disquiet a Child of God, as the Apostle sheweth in his own person.*  
Chap. 7.

6. Here

6. Here in this Chapter he makes an end of the point of Justification, and shews that though there remain Corruption in Gods Children, yet seeing they walk not after it, but after the Spirit, it shall not prejudice their salvation, verse 1. there is therefore now no Condemnation to those that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

This eighth Chapter placed in the midst of the Epistle, is called by some Divines a pleasant knot of the Garden, or Paradice of God, for the faithful to delight themselves in; a breast full of the milk of Consolation, for such as are born again to suck and be satisfied with: It consists of three parts.

1. The First part contains matter of Consolation, against the remainders of Sin and Corruption in us from 1. to 17. verse.

2. The Second affords true Consolation against the manifold afflictions

*The Inseparable Union between  
to be endured in this Life, to the  
29. and 30. verse.*

*3. The Third part is a Conclusion  
full of all Comfort, drawn from the  
immutable love of God in Christ to  
all the faithful, causing them to tri-  
umph like conquerours in the midst  
of their tryalls, ver. 28, 29. I am  
perswaded that neither death——  
shall separate us from the love of God,  
in Christ Jesus our Lord.*

He whom God loves is happy,  
though he knows it not, he that  
knows God loves him, knows him-  
self to be happy; this happy know-  
ledge our blessed Apostle had,  
which made him in his own name,  
and in the name of all the beloved  
of God, to make this glorious in-  
sultation over all the enemies of his  
and their happiness, that they could  
not separate him or them from the  
love of God, which is in Christ  
Jesus.

In the Words you have

1. *His and their Assurance.*

2. *The ground of it.*

1. The assurance is of the immutability of Gods love to the faithful, from whose affection, nothing can make separation; *I am persuaded that neither Death, nor Life, &c.*

2. The ground of this assurance, because the free love of God to the faithful is founded upon Christ Jesus, whose merits are infinite, and whose efficacy is omnipotent, therefore Gods love is immutable and can never fail.

In the first you have

1. An enumeration of some particulars (nine in number) which if any thing could separate us from Gods love, it were likely to be some of these, which he nameth, either *Death, or Life, or Principallities, &c.*

2, Because the Apostle could not  
B 3 insist

*The Inseparable Union between*  
 insist in the induction, or bringing  
 in of all particulars ; he useth a  
 general comprehensive expression of  
 all things, that nothing might be  
 excepted——*Nor any other Creature.*

3. The certainty or fulness of St.  
*Pauls* perswasion, or assurance of  
 faith concerning all these, that not  
 any one of them can, nor all of them  
 together shall be able to separate us  
 from the love of God : I am pers-  
 swaded, *i. e.* I am fully perswaded  
 of it, certainly certain of it and in-  
 fallibly sure of it ; and I here make  
 it known to all the world ; O *Paul*  
 ( saith one ) great is thy faith.

In the second you have

1. The persons that are said to  
 be in Gods love, St. *Paul*, and all  
 believers.

2. The ground and foundation  
 of all Gods love, which he bears and  
 manifests to believers, Christ Jesus.

3. The special interest that the  
 faithful have in Christ Jesus, set  
 forth



forth by a note of relation betwixt  
Christ and them——*Our Lord.*

I am perswaded, *i. e.* I am fully  
certain, by what I have heard out  
of Gods Word; I do not go by  
thinkings and guesings, I am upon  
a sure ground; it is not a morral  
Conjecture; but my faith and con-  
fidence, yea my full assurance of  
faith.——That

The mean-  
ing of the  
words.

πέπισμα.  
Scil. ex  
verbi predi-  
catione effe-  
caci ut indi-  
cat tacite  
hoc Verbo.  
Beza.——

1. *Neither Death nor Life,*] *i. e.*  
of the body; also all extreams of  
prosperity and adversity, whereby  
we may be either allured or terrifi-  
ed.

2. *Nor Angels*] good and bad  
spirits, if it were possible they  
should concur to separate us from  
Christ Jesus.

3. *Nor Principallities nor Powers*]   
the power of Kings, Emperours,  
Popes, Tyrants throughout the  
whole world.

4. *Nor things Present, nor things to  
Come,*] all events good or bad,  
which

*The Inseparable Union between*

which now or hereafter may befall us.

5. *Nor any other Creature* ] not any other thing Created, of what sort soever, how great soever, or how terrible soever it may seem to us.

6. *Shall be able to separate us from the love of God,*) the love of God is to be taken here, as before, passively, for the love wherewith he loveth us.

Verse 35.

7. *Which is in Christ Jesus our Lord,*) which God the father bears to us, and which cometh to us in and through Christ Jesus. — Thus you have the meaning of the words.

Now I come to the particular points in the Text, which are too many to be taken notice of at present, it would be too much work for the short time allotted for this Exercise : I shall therefore select from the words two or three observations, which may best suit with the

the sad occasion of our present meeting, and speak to them as time shall give leave; and they are these.—

Prop. 1. *That a Christian in this life may be perswaded or assured that he shall be saved: —I am perswaded, &c.*

Prop. 2. *That there is nothing in Heaven, Earth, or Hell, nothing that is now or shall be hereafter, can possibly separate the faithful from the love and favour of God, which he bears to them in Christ Jesus their Lord.——*

Prop. 3. *That Death it self, shall not be able to separate a Believer from Gods love in Christ Jesus.*

I begin with the first of these, viz.

*That a Christian in this life may be perswaded, or assured that he shall be saved.*

And here I must speak somewhat for

1. Explication. 2. Probation.

1. For

## I. For Explication.

This assurance hath several denominations in Scripture ;

Scientia.

1 Joh. 3. 2.  
14, 19, 24.

1. It is called knowledge, very often, 1 Joh, 3. *We know that when he shall appear we shall be like him : So we know, that we are translated from Death to Life, ver. 14. We know we are of the Truth, ver. 19. And we know that we are of God, ver. 24. So 1 Joh. 5. 19. and so 2 Cor. 5. 1. We know that if our Earthly house of this Tabernacle were dissolved, we have a building of God, &c.*

Now this knowledge is not a speculative knowledge, but an experimental knowledge. A man cannot know he shall be saved, as he knows what Faith is, and what Repentance is ; but it is obtained by long experience, by reflection of Conscience and Faith upon our selves, whereby we evidently see that we are in a good and gracious estate, experimentally discerning what

what God hath done for us ; and that upon such grounds as these ; Being new creatures, walking in the light, walking after the Spirit, not after the Flesh ; loving the Brethren, and the like. —

II. It is called a perspicuous <sup>εμφανισ</sup> manifestation, when Christ mani- <sup>46</sup>festes himself to the soul, that loves him, as not unto the world, Joh. 14. 21, 22, 23. *He that loveth me shall be loved of my Father, and I will* <sup>Joh. 14. 21,</sup> *manifest my self unto him :* and 22. <sup>22, 23.---</sup> *ver. Lord how is it that thou wilt manifest thy self unto us and not unto the world ?* Now this **manifes-** tation is Christs act, who being a free Agent may suspend his own act, and withdraw himself ; therefore this assurance may be interrupted, may be overclouded, and a child of God, of Light, may walk in darkness and see no light, *Esa. 5. 10.* —

III. It is called boldness, so tis usually translated, Heb. 4. 16. *Let*

παρρησία. *we come boldly to the Throne of grace,*  
*Fiducia.* and Ephes. 3. 12. *In whom we have*  
 Heb. 4. 15. *boldness and access with Confidence :*  
 Eph. 3. 12.

Now this boldness, is the boldness of faith, not of presumption, it is an holy boldness, not an impudent boldness, it is a child-like boldness an undaunted, yet an humble dutiful looking God in the face: there was this boldness of faith in the Woman in the Gospel, in touching Christ, though She did not presumptuously crowd upon him, as others did in the throng.

πληρο-  
 εια.

Plena certi-  
 pratio Heb.  
 Ro. 2. 2.

IV. It is called full assurance, noting to us that it is gradual, not given all at once, but there is a growth in it, or a growing to it, by degrees. There may be assurance and a good measure of assurance, though there be not full assurance. All assurance is not of the highest degree, neither doth assurance in the highest degree exclude all doubting. Most think, as long

long as they have doubts, they have no assurance; but they must know, that while they are here they shall know but in part; they shall be imperfect in the knowledge of Scripture, which is their rule of trying, imperfect in the knowledge of their own obscure and deceitful hearts, some strangeness to God and themselves there will still remain, some darkness will overspread the face of their souls. *Obj. But why doth St. Paul call it a fulness of faith or a full assurance?* *Ans.* St. Paul calls it so in comparison of lower degrees, and not because it is perfect, for if assurance were perfect, then also is our knowledge perfect, and our faith and some other graces perfect, and if some, why not all? Perhaps in some their certainty may be so great, as to overcome all sensible doubtings, all sensible stirrings of unbelief, by reason of the sweet and powerfull acts, and effects of  
that



that certainty, and yet it doth not overcome all unbelief, or uncertainty so as to expell or nullifie them, but a certain measure of them remains still: thus you see in what sense it is called full assurance. It is called also sometimes the full assurance of understanding, 2 Col. 2. Sometimes the full assurance of hope, Heb. 6. 11. Sometimes the full assurance of faith, Heb. 10. 22. Tis not these graces, but the fruit of them, for knowledge, Faith and Hope do all contribute their influence, to the making up of this full assurance.

2 Col. 2.  
Heb. 6. 11.  
Heb. 10.  
22.

δῶσα αὐ-  
τῷ λίθον  
ἀπὸ τοῦ  
λευκοῦ, καὶ  
ὄνομα  
νέον  
&c.

Rev. 2. 17.

V. It is called *the hid Manna*, *the white stone with the new name*, that no man knoweth, but he that hath it, Revel. 2. 17. First all believers have it not, for some are weak believers, weak in faith: smoaking Flax, babes in Christ: this is the fruit of a strong faith, a weak believer is not fit for it,

now



now can he make a good use of it, tis like a great Sail to a small Vessel. Secondly, tis the Crown after Conquest, *to him that overcometh I will give, &c.* A man that hath fought and overcome shall have it; not as soon as he begins to fight, or at the second Combate, but when he hath fought the battle and hath got the Victory, hath got the day of his Corruptions, and soundly mortified, then is the time, when God gives it. And thirdly, tis a secret sweet, known only to him that hath it.

VI. Lastly tis called a perswasion, *περσασιον* so in the Text: *I am perswaded:* *πισ.* Perswasio. and tis the perswasion of Faith: hence *πιστις*, Faith hath its name, from perswading, because thereby the heart is perswaded: First God gives faith, perswading the heart to believe, and then faith reflecting upon its own acts, and seeing it self believing, doth perswade the heart of Gods Love, and Union with Christ,

Christ, so consequently of its own salvation.

Having thus opened the nature of this assurance, I come to the second thing, the Confirmation of the point ; to shew you that this certainty, this infallible perswasion or assurance may be attained to : and that I prove thus.

2 Cor. 5. 1.  
Rom. 8. 15,  
16.

1. Because St. *Paul* and other Believers, the Saints before us, have been assured of this, by ordinary Faith, this is clear, 2 Cor. 5. 1. To go no farther than this eighth to the *Rom. 15. 16. v.* and the words of my Text, *I am perswaded*, a place for the proof of this point beyond all exception. Indeed the Papists say, this was a special revelation, St. *Paul* had of his own salvation, which is most injurious to the whole Text : for though he saith *I am perswaded*, as speaking of himself, yet in the matter of perswasion he joyneth all the faithfull,

as

as that nothing can separate (*us*) <sup>v. 39. & so</sup>  
*v. 39.* speaking generally of all, <sup>v. 35.</sup>  
 which is proved by many speeches <sup>v. 23.</sup>  
 before. *We groane for the redemp-* <sup>v. 35.</sup>  
*tion of our body:* did St. Paul only  
 groane? and *who shall separate us from*  
*the love of God,* was St. Paul only  
 beloved? *And we are killed all the* <sup>35.</sup>  
*day long,* and we are more than Con-  
 querors, including all the faithful.  
 Therefore 'tis a poor shife of the  
 Papists; to say, St. Paul had this  
 Certain perswasion of Gods love to  
 him in Christ, by special revelati-  
 on; for such things, as he had by re-  
 velation 2 Cor. 12. 4. They were  
*ἀρρητὰ ρήματα*, things not to be spok-  
 en, but this perswasion of his he  
 uttereth, and therefore it was none  
 of those secrets, which he had by  
 special revelation. They say again  
 the word *πίστις*, signifies only a  
 Conjectural perswasion, but this is  
 contrary to themselves, for they say  
 he was certainly perswaded of Gods

C

love

love by revelation : again the word indeed sometimes signifies, a persuasion of Charity touching other particular persons, and then it is not so certain ; but when it is used of a mans self according to the word of God, it is then a persuasion of faith and most certain, and so it is here used by the Apostle.

2. This assurance may be attained to, because a Christian may be certain of the promises, therefore of the undeniable Conclusion from them ; a Christian may be certain of both promises. First he may be certain that whom God loves with a special and an everlasting love shall be saved. That whoever is in Christ shall be saved, for he is the Saviour of his body ; that whoever believes shall not perish, but have everlasting life ; that whoever loves Christ in sincerity shall be glorified. For eyes hath not seen, what God hath prepared

pared for them that love him: this is the voyce of the Gospel, therefore this we may be sure of. Secondly as a Christian may know, that whosoever is in Gods love, is in Christ, is a believer, shall be saved; so he may know, that he loves God, is in the love of God, that he is in Christ, is a believer, and consequently be assured that he shall be saved. That a Christian may know he is beloved of God, is in Christ, &c. is evident from Scripture. *We know and believe, saith St. John, the love that God hath to us.* 1 Joh. 4.

1 Joh. 4. 16. So Rom. 5. 5. *The love of God is shed abroad in our hearts;* Rom. 5. 5. he may know that he is in Christ and Christ in him, *we know that we dwell in him and he in us.* 1 John 3. 24. That he doth believe. *Mark 9. 24. I believe.* 2 Tim. 1. 12. *I know whom I have believed.* He may know that he loves Christ Jesus in sincerity *Joh. 21. 15, 16, 17.* If God hath

given a man the good things that accompany salvation, he may know it. 1 Cor. 2. 12. and consequently be assured of his salvation.

3. The Commands of believing and repenting, were in vain, especially as the condition of the covenant, if we could not know whether we performed them or not; to these, I might add many arguments more, As, that the Scriptures would never make such a wide difference between the godly and the wicked, the Children of God and the Children of the Devil, and set forth the happiness of the one, and the misery of the other so largely, and make this difference to run through all the veins of its doctrine, if a man cannot know which of these two Estates he is in. Much less would the Holy Ghost urge us to give all diligence to make our Calling and Election sure 2 Pet. 1. 10. if it could not be done; by making of which

which sure, we make our salvation sure.

And to what purpose should we be so earnestly provoked and excited to examine, prove, and try our selves whether we be in the faith or no, whether Christ be in us or no, or whether we be reprobates or no? if it cannot be known, why should we search for that, which cannot be found? How can we obey those precepts, which require us to rejoyce always in the Lord. Phil. 4. 4. To call God Father. Luk. 11. 2. to live in his praises Psal. 149. 1, 2, 3, 4. to long for Christs coming Rev. 22. 20. to comfort our selves with the mention of it. 1 Thess. 4. last. which are all consequents of assurance, who can obey these precepts, performe these duties heartily, that is not in some measure assured that he is the Child of God? Again there are some duties which either the Saints only, or chiefly are com-

1 Cor. 11.

28.

2 Cor. 13. 5.

Phil. 4. 4.

Luk. 11. 2.

Psal. 149. 1.

2, 3, 4.

Rev. 22. 20.

1 Thess. 4.

last.



manded to do: as *sing unto the Lord all the Saints of his, and give thanks at the remembrance of his holiness,*

*Pfal. 30. 4.*

*Pfal. 33.*

*1, 2, 3.*

*Pfal. 132. 9.*

*O love the Lord all yee his' Saints, and let the Saints shoot for joy. Psal. 132. 9. and how shall this be done if we cannot know that we are Saints?*

Thus I have proved a certainty may be obtained, an infallible, though not a perfect certainty; such as excludeth all deceit, though not all degrees of doubting. — I proceed now to the Application; and first I infer

Use. 1. That if such an assurance may be obtained, then that is a Popish Error, which (according to the Cannons of the Council of Trent) is that no man can have any assurance of his salvation in this life, otherwise then conjectural, unless it be made known to him by special revelation; nay they hold him accur-



accursed that teacheth a man may be thus assured. He that is a Papist indeed, is bound by the principles of his own Religion to be in suspense of that to his dying day, without the knowledge of which a Christian can never have any solid comfort. We say a Christian may doubt, and a true believer is often troubled with doubtings, they say he must doubt, and 'tis a cursed Heresy for a man to think he may have certainty: but we renounce this doctrine, as an enemy to faith and salvation, and to a Christians comfort and consolation. *Miserable comforters are they all*, as Job said of his friends. *Job 16. 2.* for as in *Job 16. 2.* most of their doctrines they rob God of his glory, which is his choicest Jewel, so in this, they deprive a Christian of his assurance, which is his chiefest comfort. In which respect the teachers of this doctrine may be fitly resembled to

Rev. 9. 7,  
8, 9.

those Locusts mentioned *Rev. 9. 7, 8, 9.* they had faces like men; their doctrine in shew had no harm or danger in it; wolves in sheeps clothing, of whom our Saviour bid you beware *Mat. 10. 17. Mat. 24. 4, 5.*

Mat. 10.

17.

Mat. 24.

4, 5.

2. They have the haire of women; their doctrines are insinulative, and inductive to sin, have many inticements to allure men to the liking of them, and to provoke to spiritual lust and fornication.

3. They have Crowns of gold upon their heads; triple Crowns and Myters, they pervaile much, and have great reverence and authority where they come. But

4. They have tayles like Scorpions, stings in their tayles, their doctrine is such, that in the end it will wound the Soul and conscience of him that receives it intollerably, they can never have found peace and comfort in their consciences that receive it, and believe it.

I might farther inlarge this use to the confutation, or rather reprehension, of some amongst us, who renounce Popery and yet think this impossible and too high a point; such as are no Papists; yet in this little better, condemning this doctrine as presumption; for men to take upon them to know so much of Gods secrets, as to be assured they shall goe to Heaven when they dye, why this is an high presumption. To whom I answer.

1. Because 'tis presumption in you, is it so therefore in Gods Children? 'Tis presumption indeed for men to say they shall be saved when they dye, and yet lye and live in their sins. *Jer. 3. 4.* wilt thou cry *Jer. 3. 45* thou art my Father and yet doe evill as thou couldest? so if we say we have fellowship with him, and yet walk in darkness we lye. *1 Joh. 1. 6.* *1 Joh. 1. 6.* such may be sure of their damnation, but not of their salvation in the  
case

case they are in; for the Scripture saith expressly salvation is far from them, and they shall not inherit  
 1 Cor. 6 9. Gods Kingdom 1 Cor. 6. 9. and these evidences will come in strongly against them at death and Judgment to their confutation and confusion.

2. To press to know that, which God hath secreted, and locked up in the insearchable Cabinet of his own brest, this were presumption: but to refuse, or not to endeavour to know that, which God hath commanded us to search and find out, this is disobedience, unthankfulness and contempt. True it is, no man can of himself find out this secret, *for the things of God knoweth no man, but the spirit of God.*

1 Cor. 2. 11. 1 Cor. 2. 11. but saith he *Vers. 12.*  
 v. 12. *we have received the spirit, that we might know the things that are freely given to us of God; and if any man have not the spirit of God, he is none of Christs.* Thus much for this first use.

Use.

Use. 2. It reproves those, that acknowledge the truth in word, but deny it in deed, in practice; for they look not, seek not for it, as if it were not to be had; or at least not worth having.

The Apostle *Peter* commands to give all diligence to make our calling and Election sure 2 Pet. i. 10. but they give no diligence this way, but are careless and negligent about it: and so much the more to be condemned is their supine carelessness to ensure their everlasting Estates, because of their anxious carefulness to make sure the things of this life, which are but for a moment. If men buy houses or lands or take leases, or put out money, what a doe to make these things sure? How many draughts of paper must there be? what scanning of words, and weighing of every clause as it were in a ballance, what consulting of Lawyers, and  
boxing

boxing up writings? But come to the point of their chief Inheritance, ask what evidence they have for Heaven, what assurance of their salvation; and alas what woful uncertainties are men content to be at here? I hope well saith one, I trust saith another, God is merciful saith a third, and I shall doe as well as others saith a fourth. Surely he that is no better ensured in worldly matters then thus, I hope, and I trust, is but a weak man and in a very poor case we think. Alas! that we should be so Politick for our bodies, and so silly and simple for our Souls; that men should seek so much to make that sure, which they are sure to forgoe, and seek after no assurance of their Eternal condition; unless it be to make their damnation sure: as many wicked men, are as diligent about this, as the children of God are to make their salvation sure; doing quite  
con-

contrary to these commands and counsels in 2 Pet. 1. 5. 2 Phil. 12. Heb. 2 Pet. 1. 5. 3. 15. these men are as far from faith 2 Phil. 12. and grace, as they are from the Heb. 3. 15. assurance of faith and grace; as far from salvation it self as from the assurance of it: *salvation is far from the wicked, for they seek not thy statutes.*

2. Branch of this use is to reprove those, who, because assurance may be had, and many of Gods children have it, think they have it too: Yea they that have none at all, pretend to it most of all, carnall men and hypocrites, who never rightly sought it, nor are subjects rightly qualified for it, being unhumbled, unbroken, impenitent, unbelieving, sensual not having the Spirit. All graces, and so assurance, how their counterfeits. Solomon speaks of some boasting of a false gift. Pro. 14. 25. so many boast of assurance and have it not 2 Rom. 71. 23.



17. 23. thou makest thy boast of God and art confident, so many boast that God is their God, Christ their Saviour, and that God loves them with his special love, but their confidence is groundless, like that of *Solomons* foole *Pro. 14. 16.* and *Rev. 3. 17.* the *Laodicean* Angel *Rev. 3. 17.* and of these there are diverse sorts.

1. Such as say they are perswaded God loves them, and it shall goe well with them, and take it for granted 'tis so, because their own hearts tell them so, and can give no other reason of their hope and perswasion, but this, my mind gives me so, &c. But this perswasion is a delusion of Satan and thy own deceitful heart, this perswasion comes not from the spirit of God, for then it would be grounded upon the word of God; but arising meerly from thine own spirit without the word, it is a delusion and a presumption, no true perswasion

or



or assurance. *Prov. 28. 26. he that trusteth his own heart is a foole, for that is deceitful above all things, and is always a false Prophet, speaking peace, when no peace is, and the false spirit works effectually in the hearts of such, this false assurance Luk. 11. 21.* *Pro. 28. 26.*

*Luk. 11. 21.*

2. Such as say they are assured because they never doubted; they have always believed God loves them, and that they shall be saved, they never doubted of going to Heaven when they dye; they have ever taken it for an axiome never to be called in question, or denied that they shall be saved. Friends, this is a false assurance; for take this for an infallible truth, he that never doubted, never believed, and he that never believed, never had a sound assurance of his salvation: true faith is accompanied with doubts, *why art thou disquieted and cast down oh my Soul? Psal. 42. 5. and O thou* *Psa 42. 5.*

*O thou of little faith wherefore dost thou*  
 Mat. 14. 31. *doubt.* Mat. 14. 31. Assurance is never so perfect, as to exclude all doubting, at all times; St. Paul faith of himself, who had this assurance, *without were doubtings, within were*  
 2 Cor. 7. 5. *fears* 2 Cor. 7. 5. that is, doubtings and infidelity; yea God who brings good out of evil, and light out of darkness, brings assurance out of doubtings and fears; for, first these doubtings and fears stir up a Christian to be diligent in the use of means, whereby he may come to be assured. Yea secondly these doubts and fears doe use to end in true peace and sound assurance as *Dauids* did *Psal.* 42. 5. and the last Verse. whereas they that never had them and are thereupon confident of their good Estates, this false assurance of theirs will end in great  
 Job 14. 18. *fears and desperate terrours* Job. 18. 14. *His confidence, faith Bildad, shall be rooted out of his Tabernacle; and shall*

*Psal.* 42. 5.  
 and last.

*shall bring him to the King of terrors.*

If then thou thinkest thou art assured because thou never doubtest; wondering at others full of doubts and fears in this respect, then know thy perswasion is a false perswasion; a false assurance; no assurance of Gods people, no assurance of faith, which doth not exclude all doubting.

It is a bastard assurance, it was born and bred with thee, 'tis a Counterfeit, a very delusion of the Devil. And I may apply to thee, that saying of *Eliphaz. Job 15. 31. let not* Job 15. 31. *him that is deceived trust in vanity, for vanity shall be his recompence:* Your assurance thus built is but vanity, and it shall have no other recompence but frustration and disappointment.

3. A third sort are perswaded God loves them, and so consequently that they shall be saved, because God blesteth them with common  
D mercies;

mercies, and it goes well with them in this life : they receive many testimonies of Gods love and favour towards them, as health, wealth, prosperity and a good name, like those the Prophet *Micah* mentions.

*Micah. 3.*

*11.*

*Hof. 12. 8. 12. 8. I am become rich, I have found me out substance, in all my labours they shall find no iniquity in me.* But this is a false perswasion, or assurance, which is grounded only upon the fruits of Gods common bounty, not of his special love and mercy; things that God gives to his very enemies, crumbs that are often cast to dogs; and no man can know love or hatred by these things here below.

4. A fourth sort are perswaded well of themselves, and of their everlasting Estates, because their Neighbours, yea Ministers and good people think well of them. Thus the Church of *Laodicea*, because well

well thought of by other Churches, thought well of her self; and Judas (very like) thought his condition good, because the rest of the disciples did so. But that assurance only is good, that is built upon the word of God, not the word of man, they that rest upon every bodies good word can assure themselves of nothing but that heavy woe in *Luk 6. 26.* *woe unto you, when all men speak well of you: and therefore saith the Apostle. Gal. 6. 4.* *let every man prove his own work, so shall he have rejoycing in himself and not in an other.*

5. Another sort that boast of false assurance, are false believers, temporaries, who having, by some common work of the spirit, some common gifts and graces wrought in them, some illumination, convictions, joy in the word and some partial reformation, are presently so full of assurance, that they have

not any doubts; and imagin they are able to judge and determine concerning others, whether they have grace or no. But 'tis a sign of a bad building, that hath a weak, or no foundation; and it was a sign *Jacobs* venison was not right, because it was so quickly catched: so this assurance is too quickly gotten to be good, and for the most part comes to nothing; like *Jonahs* Gouard sprong up in one night, and withered in another; or like the stony ground hearers, that received the word suddenly with joy, and for want of a depth of Earth, in time of temptation fell away. All these assurances which men boast of are false, and it appears by the fruits of them. By their fruits ye shall know them, saith our Saviour, of the false Prophets. *Mat. 7. 20.* So by their fruits ye shall know these false assurances, or perswasions, which make men never the better,  
work

*Mat 7. 20.*

work no charge in their lives; no care to please God, no fear to offend God; nay they work contrary effects; they harden mans hearts, and keep them from sorrowing for sin, *Isa. 57. 10. thou saidst not, there is no hope, therefore thou wert not* *Isa. 57. 10.* *grieved; nay they can commit very hainous sins and never be troubled at them* *Psal. 64. 4. they shoot in secret at the perfect, yea suddainly doe they shoot at him and fear not, they* *Psal. 64. 4.* *incourage themselves in an evil way.* Farther this assurance they talk of doth inbolden them to commit sin. *Jer. 3. 4. didst thou not cry, thou art my Father? but they do evil more and more:* *Jer. 3. 4.* And in *Hos. 8. my God, we* *Hos. 8.* know thee; yet they have rejected the thing that is good. Now how many are there, whom Satan hath over thrown with this false perswasion, yet men and women will goe away with it, dreaming their case is good: let such know, as true



Isa. 29. 9.

v. 10.

Job 11. 20.

assurance of salvation is a great mercy, so false assurance is one of the most grievous judgments, that can befall a man; in *Isa. 29. 9.* when the Lord had sayd *stay your selves and wonder*, in *v. 10.* he adds this to be the judgment they should wonder at, the Lord hath covered you with a spirit of slumber, or hath powered upon you the spirit of a deep sleep, he hath closed your eyes. Of the two it is far better to be vexed with continual fears, than to be lulled asleep with a false assurance, for besides that it keeps a man from seeking to God, it will not hold; but certainly faile a man when he hath most need of it, as *Zophar saith in Job 11. 20. The eyes of the wicked shall fail, and they shall not Escape, and their hope shall be as the giving up of the Ghost:* that is, as the Soul and body part with great pain and horror, so shall he and his hope; as the Soul departs suddenly,



dainly, so shall his hope leave him in a moment; and as the Soul returns not into the body any more in this life; so he and his hope take an everlasting farewell each of other; his Soul and his hope depart together, never to meet more; therefore let me invert the words of the Apostle concerning true confidence *Heb. 10. 35.* and say concerning this, *Heb. 10. 35.* cast it away, cast away your confidence, for it shall have no recompence of reward. Thus much for this second use, by way of reprehension.

III. Use. Let it serve in the last place for Exhortation. Is it so that a Christian in this life may be perswaded and assured he shall be saved, then let this perswade and stir up us, to labour for this assurance: let us not run blundering on in an uncertain opinion, or a wavering hope; but strive after this sound perswasion, you have

heard 'tis attainable, others have actually enjoyed it, and we are enjoined to seek it, and if the fault be not our own, may obtain it, and to make you the more earnest and diligent in the pursuit of it, consider these motives briefly.

1. *Met.* Nothing else can be assured, are not riches, honours, possessions, relations, and all worldly enjoyments uncertain? is there not vanity written upon them all, and are they not all subject to variation and loss? such uncertain beings they are, that the wise man saith

Pro. 23. 5.

*they are not,* Pro. 23. 5. they are but like a flock of birds in a mans yard, which he cannot call his own, for they soon take to themselves wings and flee away; but whoso is sure of his salvation, sure of the love of God and his interest in Christ, is sure of that which he can never loose; this is an abiding substance, an enduring inheritance, which the  
iron

iron teeth of time can never destroy, nor eternity it selfe wear out.

2. *Mot.* 'Tis your indispenfable duty to labour to be assured of Gods love and your own salvation. God hath often charged his people to contend for the security and assurance of their spiritual Estates.

2 *Pet.* 1. 10. 2 *Cor.* 13. 5. and in *Heb.* 2 *Pet.* 1. 10.  
6. 11. we desire that every one of 2 *Cor.* 13. 5.  
you doe shew the some diligence, *Heb.* 6. 11.  
to the full assurance of hope unto the end. And this commandment is for our good.

3. *Mot.* This knowledge and certainty is naturally desirable. Every man would faine know things to come, especially concerning themselves. If there were a book written, that would tell men what should certainly befall them in this world to their last breath, O how desirous would people be to procure and read it? now is it so desirable to know

know our destiny, to heare and know prophecies, what shall hapen to us in this life? and is it not as desirable to know and be assured what shall be our portion to all eternity, what we must trust to and look for, what state and place we must be in for ever? why there is a book will tell you this, the written word of God, and this you may know if you will labour for it.

4. *Mot.* This certainty of our salvation, as it is very desirable, so beyond expression comfortable. Though not the being, yet the well being, the comfort of a Christian depends upon it: and if ever God bestow this blessing of assurance upon thee (whatever thy condition be in the world) thou wilt account thy self the happiest man upon earth, therefore this full assurance is called riches. *Col. 2. 2.* Riches serve to make the life of man Comfortable, and

and put a great deal of joy into mens hearts: So this riches of assurance makes the life of a Christian comfortable, put that joy into the heart, that all the riches of the world cannot. *Psal. 4. 6.* Now to shew you how sweet and comfortable this assurance will be, I might be very large; but may not, the time preventing me; tast it a little briefly; what sweet thoughts mightest thou have of God when thou art assured of his love and thine own salvation? All that greatness, jealousy and Justice in God, which is the terror of others, will be matter of encouragment and joy to thee; as the Son of a King doth rejoyce in his fathers magnificence and power, which is the awe of subjects and terror of rebels. When the thunder roars, the lightning flashes, the Earth quakes, and the signes of Gods dreadful omnipotency appear; then thou canst say, all this

this is the effect of my Fathers power. So how sweet may every thought of Christ be, of the blood that he hath shed, and the benefits he hath procured, be to thee, who hast got this assurance? when thou canst put thy finger into his side and say with *Thomas*, my Lord and my God, or as *St. Paul*, who loved me and gave himself for me; now the name of a Saviour will be a sweet name indeed. Yea every passage of the word will now afford the comfort; how sweet will the promises be to thee when thou art assured they are thine own? the Gospel will now be glad tydings indeed; the very threatnings will occasion thy comfort, to remember thou hast escaped them; thou wilt now cry with *David*, *O how I love thy Law; it is sweeter then the honey and the honey combe; it is better to me then thousands of Silver and Gold; and wilt say with Luther, that thou wilt not*

not take all the world for one leaf in the Bible; and for the ministry of the word, thou wilt account their feet beautiful that bring the glad tydings of good things *Rom.* Rom. 10. 15. O, what sweetness doth this assurance put into the ordinances of God? Into prayer, when thou canst say *our Father*, with full assurance, and knowest thou art welcome and accepted in Christ, and hast a promise to be heard. Into the Sacrament? gives it a sweet relish, makes it a feast of fat things, a refreshing banquet indeed. This assurance will sweeten every mercy to thee, yea multiply the sweetness of every mercy, when thou art sure they all proceed from love, and are the beginnings and earnest of everlasting mercies: thou maist now take comfort in them, and with *David* stile them loving kindneses and tender mercies, that come from the very bowels of a loving and tender Father;



ther; thou wilt now take more comfort in a morsel of bread, then the worldling hath in the greatest abundance of all things. Yea this assurance will make bitter things sweet; afflictions, when thou knowest they are for thy profit, that God means thee no hurt by them, and will bring good to the out of them. *Rom. 8. 28.* It will make death it self sweet, which is called a bitter thing, a sweet sleep, the grave a sweet bed, when thou art assured it shall not separate thee from, but bring thee to the full enjoyment of him who hath loved thee and dyed for thee; sweet when you know the day of your desolation, shall be the day of sins destruction, the Souls absolution, coronation and glorification: Oh labour for this assurance which is so comfortable and will sweeten to thee all things, and all conditions, mercies, promises, thretnings, duty, ordinances, afflictions,



ctions, losses, death it self.

5. *Mot.* This assurance as tis comfortable, so very profitable. It will put life into all thy affections and graces: it will help thee to repent and melt over thy sins, when thou knowest how dearly God loved thee, even then, when thou didst abuse his mercy. It will inflame thy heart with love to God, when thou knowest thy near relation to him, and how tenderly affected he is to thee. *Psal.* 18. 1, 2. *Psal.* 116. 1. It will quicken thy desires after him, it will confirm and strengthen thy trust in him *Psal.* 46. 1, 2, 3. *Psal.* 118. 1, 2. *Psal.* 116. 1. *Psal.* 46. 1, 2, 3.

It will fill thy heart with thankfulness, and heavenly mindedness, and exceedingly tend to thy perseverance. It will put courage into thee in all thy works and duties, and make thee rejoyce to work righteousness. It will be Oyl to the wheels and wind to the Sayles. With  
what

what courage wilt thou run, when thou knowest thou shalt have the prize? and fight when thou knowest thou shalt conquer? and work, when thou knowest thy labour is not in vaine? and endure all things, when thou art assured of the recompence of reward. Thus having heard thus much of assurance, me thinks every one of you should desire it; and inquire after the means to attaine it; which are briefly these; I shall but name them.

1. Labour to be humbled, to see your sin, and to sorrow for it.
2. Seek after faith in Christ, and the Spirit to renew and sanctifie thee.
3. Be much in self examination, self probation; to know thy self, this assurance is called knowledge of our selves. 2 Cor. 13. 5. and that thou maist not be

be deceived in proving thy self,  
let thy examination be;

1. *Frequent, and often,*
2. *Regular, by the word.*
3. *Painful and diligent.*
4. *Constant and continued.*

4. Means is serious meditation, on the offers of the Gospel, the promises of the Gospel and performances of the Gospel : meditation, on the freeness of Gods mercy; the fulness of Christs merits, and the firmness of the covenant of grace.

5. Diligently and skilfully improve those notable assuring ordinances; the word, the Lords supper and prayer.

6. Endeavour to keep a good conscience and conversation towards God and men; this is an excellent means to obtain this assurance.  
For

E

1. This

Psal. 50. 24.

1. This hath the promise of assurance *Psal. 50. 24.* last Verse.

Isa. 32. 17.

2. This produceth assurance, as the cause, the effect *Isa. 32. 17.*

Act. 24.

15, 16.

2 Cor. 1. 12.

Rom. 5. 4.

3. St. Paul found this fruit of a good conscience *Act. 24. 15, 16. 2 Cor. 1. 12.*

6. Make use of experiences, for experience breeds hope and hope assurance *Rom. 5. 4.* The experience you have of Gods goodness all your days, experience of Gods goodness to you in spirituals. The experience of the fruits of Gods grace in you, take notice of all these, register them, recal them, read them over and repeat them to thy Soul, and that for this very cause, because experience breeds hope, and that upon this ground, because though we be variable, yet Gods love

is unchangable; whom he once loves, he ever loves. *Jam. 1. 17.* Oh Christians labour by these and all other means to attain this assurance, of Gods love and your own salvation, if you once have it, it will repay you for all your pains; and if once thou art assured of Gods love, thou art assured to be saved, for nothing can separate thee from this love, nor deprive thee of this salvation. And so I pass to the second doctrine, where I must be more brief. The doctrine is this.——

**Doct. 2.** *There is nothing in Heaven, Earth or Hell; nothing that now is, or shall be hereafter can possibly separate the faithful from the love and favour of God, which he bears to them in Christ Jesus, their Lord.——*

Having loved his own he loves  
 Joh. 13. 1. them to the end. *Joh. 13. 1.* but with  
 what love? with an everlasting  
 Jer. 31. 3. love. *Jer. 31. 3.* with a love of an-  
 tiquity and perpetuity; to eterni-  
 ty my love is the same. And it must  
 needs be, that nothing can divide  
 betwixt God and the faithful, or  
 separate them from his love; be-  
 cause he hath made a covenant with  
 Jer. 31. 33. them to be their God *Jer. 31. 33.*  
 which he hath promised shall not  
 fail: He hath betrothed and mar-  
 ried them to himself, as his spouse;  
 and that not for a day, or for years  
 Hof. 2. 19. and Ages, but for ever. *Hof. 2. 19.*  
 now God is not a man, that he  
 should lye; he is not subject to  
 change, no change in the world can  
 Mal. 3. 6. make a change in him, *Mal. 3. 6.* *I*  
*am the Lord I change not*, He can-  
 not be unfaithful in his promise,  
 now he hath promised love to his  
 Children, he will never take it from  
 them: *the mountains shall depart and*  
*the*

*the Hills be removed, but my kindness shall not depart from thee; neither shall the Covenant of my peace be removed, saith the Lord, that hath mercy on thee*

*Isa. 54. 10.* Nor is there any imbe-

cility or weakness in God, his power is infinite, therefore no creature in Heaven, Earth or Hell can pluck us from the love of God. *Joh. 10. 29.*

*Joh. 10. 29.*

The freeness of Gods love speaks the perpetuity of it; he loves not upon external motives, not for any thing in the creature, but freely, and as nothing could move him to love, so nothing in the creature can move him to break off his love.

His love is free, when we were enemies, he loved us; and 'tis fervent, a vehement flame; love as strong as death, many waters cannot quench it, nor floods of water drown it; invincible love *Cant. 8*

*Cant. 8.*

6, 7. Se what our Saviour saith of the fervency of Gods love to the faithful *Joh. 17. 23.* and hast loved

6, 7.

*Joh. 17. 23.*

*them, as thou hast loved me : God loves the faithful, his Children by adoption; as he loves Christ, his Son by Eternal generation; with the same love, though not with the same degrees of love: now nothing can hinder or break of Gods love from Christ his Son; he and his*

*Joh. 10. 30. Father being one. Joh. 10. 30. and if not from Him, then not from them, for they also are one in him*

*Joh. 17. 21. and thou hast loved them as thou hast loved me saith our Saviour. This may serve for the proof of the point; now let me improve it briefly. —*

Use. 1. If there be nothing in Heaven, Earth or Hell that can possibly separate the faithful, &c. then this Doctrine affords matter of confutation of those, who hold that a Child of God may utterly fall away from Gods love; may to day be loved of God, and to morrow out of his love and favour; a most

un-



uncomfortable Doctrine, directly opposite to Gods word, and the truth now delivered. It is granted, that true believers may fall from, or loose the sense of Gods love, as the spouse did *Cant. 5.* and *Cant. 5.* David oft complains of Gods hiding his face, and the Church of Gods forsaking her *Psal. 77. 9.* *Psal. 88. 14.* and *Psal. 60. 1.* but they were not separated from the love of God: though the sense and feeling of Gods love was separated from them. Gods love is an everlasting, unchangable, invincible love; it is founded upon Christ; in Christ you are Elected; in Christ you are beloved, and in Christ all Gods promises are yea and amen, and 'tis Christ that makes intercession for you continually. Can any thing separate Christ from his Fathers love? then something may separate Gods Children from the love of their Father: no, God must

cease to be himself, if he cease to love his Children.

Object. 1. *Though persons cannot, though things cannot, though creatures cannot sepearate, &c. yet Sin may and doth, Isa. 59. 2. Your iniquities have separated between you and your God.*

Isa. 59. 2.

*Ans.* What separation is there meant, the following words declare, your sins have hid his face from you; that he will not hear: this (as I said before) is only a separation from the sense of Gods love, not from his love it self. If reigning sins could not hinder Gods love at first, Ezek 16. 8. *when thou layest in thy blood I looked upon thee and said behold, thy time is a time of love; then the sins and failings and infirmities of Gods Children, when they are in the Estate of Gods love*

Ezek. 16. 8.

love and favour, cannot break of  
Gods love and favour from them,  
as we may see in the spouse, *David*,  
St. Peter. so *Rom. 5. 10.*

*Rom. 5. 10.*

Object. 2. *This doctrine breeds presumption, leaves no place for fear, for this doctrine being true, there is no cause of fear at all.*

*Answ. 1. whom God loves thus with an immutable love, them he makes fearful to offend him, and this fear is a principal means to preserve them from falling into sin,* Jer. 32. 40.  
*Jer. 32. 40. I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me.*

2. The belief and assurance of this, that nothing can separate us from Gods love, breeds in a Child  
of

of God, love to God again (we love him for loving us first) and an high esteem of his love, that is so sure and certain, and this causeth fear in the heart, a filial fear to offend so loving and so everloving a Father, which fear in Scripture is opposed to Carnal security and presumption.

3. It is false that such as are beloved of God, and know it, have no cause of fear; for though those whom God loves, he loves to the end and will never disipherit them or utterly cast them of; yet if they be not fearful to offend him, though he love them, yet because he loves them, he will chasten them, as the

Heb. 12. 6. Apostle speaks *Heb. 12. 6.* and in what kind he will scourge them, and how long his rod shall lye upon them, and how deeply he will wound them with lashes, that the Lord only knows: therefore one beloved of God, and assured of his  
love

love hath somewhat to fear besides eternal damnation, he hath cause to fear with an Holy fear, lest by sin he displease God his loving Father, and so provoke him to scourge him, not only in his body, but in his Soul and conscience, as he did *David*, whose sin put him to more grief and anguish in his Soul, than ever man felt that was wracked in his body to the breaking of his bones: it put him to such a torture, terror and anguish that he would have given his Kingdom to have been eased of it. *Psal. 51. 8.* *Psal. 51. 8.*

*Object. 3. But doth not the Scripture say Prov. 8. 17. I love them that love me? God continnes his love to us, if we continue our love to him: but if we cease to love him, he may cease to love us.*

*Answ.*

*Ans.* 1. For answer to this place, the meaning is this, It is Gods love to us that makes us love him, and doubtless he that loves us so, as to make us love him, cannot but love us when we doe love him.

2. It is denied that a Child of God can cease to love God, he may fall from some degrees of this love, he may loose his first love, and loose the exercise of this grace of love, but he cannot fall totally or finally from his love to God, much water cannot quench his love to God, nor can floods drown it: therefore some Interpreters make the words of my text to bear this sense, nothing shall separate us from the love we bear to God in Christ Jesus; as well, as the former.

3. It is an idle dream that Gods love to us doth depend upon our love to him, and the continuance of it upon the constancy of our love to him, for so the love of God should

should be variable and changable, according to the change and alteration that is in us, which is contrary to the Scripture: 1 *Jam.* 17. 1 *Jam.* 17. and to the text, when the Apostle speaks not conditionally, but positively and Absolutely, that nothing shall separate us from the love of God in Christ Jesus.

4. Such is the nature of Gods love, that as it is constant to his Children, so it is effectual in them to keep them continually in their love to him, so as it cannot be quite extinct, shaken out of their hearts, or quenched in them. *Cant.* 8. 6, 7. *Cant.* 8. 6, 7.

**Object. 4.** *But why are the faithful exhorted to continue in the love of God Joh. 15. 9. Joh. 15. 9. so Jude 21. keep your selves Jude 21. in the love of God, if there were no possibility of falling from the love of God?*

*Answ.*

*Ans.* Some understand these places of Scripture, to speak of the love of God and Christ to us; then they are exhortations to us, to take heed of doing any thing, whereby we provoke God to hide his face, to withhold the sense of his love from, and to frown upon us, for if we fall into sin, as negligence and security, 'tis the high way to loose the sense and feeling of the love of God, and to feel his anger and displeasure against us, in so much that we may be brought to question his love towards us: Or if you understand them of our love to God and Christ, then they are only incitations to quicken us to a growth and perseverance in that grace of love.

Thus much for this first use.

Use. 2. Is it so that nothing can separate the faithful from the love, which God bears to them in Christ Jesus their Lord; this then is ground  
of



of abundant comfort, of firm, lasting and everlasting consolation to all the faithful, who are interested in the special love of God in Christ Jesus: that are in the Estate of Gods love, in the state of grace (as divines call it) I call it the Estates of Gods love, in opposition to the Estate of Gods wrath, wherein we are all by nature, I say, this is matter of unspeakable comfort to all such, and that first.

1. Against the fear of all enemies and evils whatever, none of them can separate from Gods love. Poverty may take away thy wealth, sickness thy health, disgrace thy good name, death thy life, but none of these can take away Gods love from thee, that is unchangable, inseparable love.

2. It affords you comfort against the mutability of mens love, the love of great men, of Princes is mutable, *Joseph* and *Haman* are cast out

out of the Kings favour. The love of friends is changable, they may love to day and hate to morrow, yea more friends and familiars, who were wont to shew much love, may shew much hatred, of which

*Pfal. 38. 11.*

*Pfal. 55.*

*12, 13.*

*David complaines, Psal. 38. 11. and Psal. 55. 12, 13. that his equal, his Guide, and acquaintance, with whom he took sweet council, he did reproach him and magnifie himself against him.*

And Job saith that his former friends did abhor him, and did not spare to spit in his face *Job 30. 10.* And

have not we seen this in our days, friends not only ceasing to be friends, but turning mortal, killing enemies; now that which hath befallen others, may befall us, and if it doth; if thou art a Child of God, one whom God loves, thou hast this to comfort thee, Gods love is not mutable as mans is. Though thou mayst be cast out of the love and favour of men, yet thou

thou canst not be cast out of the love and favour of God; though they separate their love from thee and hate thee, yet they cannot separate the love of God from thee, nor cause him to hate thee; his love to thee, as it was from everlasting, so it is to everlasting. *Psalms* 103. 17. So that it is better to love <sup>*Psal. 103.*</sup> the love of God, than the love of <sup>17.</sup> all the world; for the worlds love is mutable, but Gods love is Eternal.

3. It affords you comfort against the separability of all beloved and desired comforts here below.

1. Happily thou hast a pleasant habitation, and with it many desirable accommodations, this is a comfort: but thou maist be separated from it, thou maist be driven from house and home, as those worthys were in *Heb. 11. who were driven in.* <sup>*Heb. 11.*</sup> to dens and desarts and caves of the Earth. But yet you cannot be separated

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parated from the love of God in Christ Jesus : when thou hast not an house to put thy head in, thou hast this love of God to warm thy heart in; thou canst not be put out of Gods love, wherein thou dwellest. *Psal. 90. 1. Lord (saith the Church) thou hast been our dwelling place in all generations; that is, in all our sojournings, and wanderings, thy love and favour hath been our Harbour, shelter and*

*1 Joh. 4. 16. protection. 1 Joh. 4. 16. We have known and believed the love that God hath to us, God is love, and he that dwelleth in love, dwelleth in God and God in him. No matter where our dwelling be, in a Wood, in a Wilderness, in a Cave, in a Cottage, in a strange Country, so long as we dwell in the love of God; nay though our dwelling be in a Prison, a dungeon, yet we still dwell in the love of God there, and that will make a Prison, a Palace,*

lace, a Paradise, a Garden of Joy.

2. Probably thou hast a loving wife, Husband, beloved children and other dear friends and relations, these are comforts, choise comforts; but uncertain; thou maist be put to forsake Father, and Mother, Wife and Children, to keep a good conscience: But thou canst not be separated from Gods love. A Prison, and Wilderness, a forraign Land may separate, and sever thee from all these, but all these cannot separate from the love of God in Christ Jesus, thy Lord; wherever thou art and whitherever thou goest, God will be with thee, and will be better and sweeter to thee, than Wife or Children, or any relations, yea then all relations: *I will be with thee saith the Lord and will not leave thee nor forsake thee.*

*Isa. 43. 2, 4.* ———

*Isa 43. 2, 4.*

3. Thou hast now sweet society with Gods people in his ordinances,

both publique and private communion with them, this is a great comfort; but thou maist be separated from these too, where thou shalt scarce hear a Sermon, enjoy a Sabbath, have liberty to read a Chapter; or converse with any of Gods Children; this is a sad separation indeed; *woe is me saith David because of this*: and yet this cannot separate thee from the love of God in Christ Jesus. His love like wine will chear thee, when thou wantest the water-brooks of Gods Ordinances to refresh thee: as it did *John Baptist* in the Isle of *Fatmos*, *Paul* and *Sylas* in Prison: *Daniel* when he was in *Babylon*, the Angel tells him he was a man greatly beloved. Thus when thou art in a dry and desert Wilderness, ready to dye for thirst after the waters of the sanctuary, Gods love in Christ will then be a dew to thee, and as Rivers of waters in a dry place; it will be  
hid

hid Manna to thee and bread to eat, which the world knows not of.

4. Possibly thou hast a fair estate in Land, in money and movables, this is a comfort: but thou maist be separated and sequestred from that too, and made as poor as *Job* was by the plundring *Caldeans* and *Sabeans*. But still these cannot separate thee from Gods love, which is better than riches, than Silver and Gold, than stock and Lands, better then all this worlds goods, and will put that joy into thy heart, when thou art without them, that they never could yeild to any man, injoying them in the greatest fulness. *Psal. 4. 6. Hab. 3. 17, 18.*

*Psal. 4. 6.  
Hab. 3.  
17, 18.*

5. Thou hast a precious life, that men will give all they have for; but bloody persecutors may take this away also: principalitys and powers, may separate Soul and body, but neither Soul nor body from the love and favour of God, which



*Pfal.* 63. 3. is better than life *Psal.* 63. 3.

*Pfal.* 51.  
11, 12.  
*Cant.* 5.

4. This doctrine affords the comfort against the loss of the sense and feeling of Gods love. A child of God may loose the comfortable apprehension of his fathers affection, as *David* did *Pfal.* 51. 11, 12. and as the spouse did. *Cant.* 5. for her remissness and carelesness her beloved departed from her, and her bowels were troubled for him; and hence a child of God is apt to conclude (though by no good Logick) that God loves him not. But know for thy comfort, that thy want of feeling, and exercise of faith cannot separate thee from Gods love; and though thy comfort be in the feeling, yet thy happiness is in thy being in Gods love; and thou always hast Gods love, though not always the sense of it. Yea God loves thee as truly when he hides away his face from thee, as when he kisseth thee with the kisses of his mouth.

*Joh.*



*Job. 17. 23. thou hast loved them, as* *Joh. 17. 23.*  
*thou hast loved me; now God loved*  
 Christ as dearly and truly when  
 he hung upon the Cross, torment-  
 ed in Soul and body, crying out,  
*my God, my God, why hast thou for-*  
*saken me;* as he did when he said  
 in a voyce from Heaven, *this is*  
*my beloved Son, in whom I am well* *Mat. 3. 17.*  
*pleased.* The Sun shines as clearly  
 in the darkest, as in the brightest  
 day, the difference is not in the Sun,  
 but in some clouds that interposing  
 hinder the manifestations thereof.  
 So Gods love is as hot and fervent  
 to us when he clouds his face to-  
 wards us, as when he shines in the  
 brightness of his countenance up-  
 on us. And those cloudings, Chri-  
 stians, are but for a time, not for  
 ever, nay but for a moment, a little  
 moment. *Isa. 54. 7. for a small mo-* *Isa. 54. 7.*  
*ment have I hid my face from thee, but*  
*with great mercies will I gather thee.*  
 Though thou sittest in darkness, yet  
 F 4 the

the Lord will be a light to thee ;  
 yea though thou fittest in darkness,  
 dyest under a cloud, yet thou shalt  
 be saved, and received to glory  
 (because God loves thee, not be-  
 cause thou perceivest he loves thee)  
 where thou shalt behold the beau-  
 ty of his Holiness without clouds  
 or darkness to all eternity.

5. This doctrine yeilds thee great  
 comfort against the world of divi-  
 sions, that in these days are amongst  
 Christians.

Christians are divided and sepa-  
 rated one from another both in  
 judgment and affection, and there-  
 fore in affection, because in judg-  
 ment : not only their heads but  
 their hearts are divided. Well,  
 this may comfort us against this  
 evil ; For all that fear God and  
 are called according to his pur-  
 pose ; though they may be divi-  
 ded and separated one from another  
 for a time, as *Paul* and *Barnabas*  
 were,

were, and many among the *Corinthians* were, one saying *I am of Paul*, another *I am of Appollo*, and a third *I am of Cephas*, yet they can never be separated nor divided from the love of God. Devils and Tyrants and Romish Achitophels, bad events, and their own pride and passions may separate them one from another, but none of these can separate them from the love of God. And God continuing to love his people, will in time heal these divisions and make all those that are his to be like minded, having the same love, being of one accord, of one mind. His love to them will set his wisdom on work to find out a way to doe this; As his love set him on work to find out a way to reconcile the world of his Elect to himself by Jesus Christ; so also to reconcile them one to another; and he hath many ways to doe this; and if nothing else will

will doe it, his rod shall, for whom he loves he corrects, and his rod shall scourge them into union; as it did some of the martyrs in *Q. Mary's* days, as *Riddly* and *Hooper*, though they could not agree in *Edward 6.* days, yet in *Q. Mary's* time they agreed very well, saith *Mr. Fox*, they agree in black, in the Prison; in red, in the fire; in white, in the Kingdom of Heaven. Thus you see what comfort this doctrine affords to the faithful in all conditions and Estates. Oh how should this make you prize and esteem the love of God above all things in the world; above riches, friends, favour of men, life it self, which are all uncertain; Oh how should this unchangable and eternal love of God in Christ Jesus our Lord, make us grow out of love, yea into a loathing of all other things in comparison of it, as *St. Paul* did.

*Phil. 3. 8.* Oh prize this love of God  
above

above ten thousand worlds; Take heed that you doe not abuse it, by carnal security and wantonness; but let it make you more diligent in your work and more studious of his glory; more careful to please him, more fearful to offend him, and let the frequent thoughts of it augment and increase your love to him; whom you can never love enough, nor fear enough, nor serve nor honour enough, for this great love of his to you, which made him send his own Son to dye in thy stead, to reconcile thee and bring thee into favour with himself, and so into a better and surer Estate of happiness, than *Adam* had in innocency; from which wonderful, invincible and eternal love nothing shall be able to separate thee, no not death it self, *I am perswaded that neither death*——  
*shall separate us*; so I pass to the third and last point, which is this,

Doct.

**Doct. 3.** *The death of the body cannot separate believers from the love of God in Christ Jesus.*

In the handling of this I shall be short also. I say death it self cannot separate; by death here understand not only death it self; but also all those sicknesses and diseases that goe before it; all the pains, terrors and tortures that accompany it, or what ever may befall Gods Children at their death, cannot separate them from the love of God in Christ Jesus.

1. Nothing that goes before death
2. Nothing that accompanys death.

1. Nothing that goes before death can separate them from Gods love.

r. Sick-

1. Sicknes cannot, those whom God loves, have sickness, yea mortal sickness as well as others, but this doth not separate them from Gods love. *Joh. 11. 3. He whom thou lovest is sick.* Not their Souls, for he knows their Soul in adversity *Psal. 31. 7.* not their bodies. *Psal. 41. 3.* for God will strengthen them upon their bed of languishing, and make their bed in their sickness.

2. Nothing that accompanies death can separate them from his love.

1. The terrors and horrors of death cannot. *Psal. 23. 4. thou art with me and thy rod and thy staffe comfort me:* so when David walked in the Valley of the shadow of death, he would not fear; when he was upon the borders of death, and walked side by side with this King



King of terrours, yet *David* would not be daunted, but be confident, because thou Lord art with me. Then terrours of death which are able to distract a man and separate him from himself, could not separate *David* from his God, thou art with me.

2. The pains of death cannot, the faithful, who not only dyed, but suffered painful deaths. *Heb. 11.* were stoned to death, sawn assunder, were yet the Lords worthys, dear and pretious in his sight. *Tea pretious in the sight of the Lord is the death of all his Saints*, whether it be a natural or violent death, an easy or a painful death. —

3. Death it self cannot, which is a separation of the Soul and body, yet neither of Soul or body from the Lords love; as living, so dying they are the Lords, both  
 Rom. 14. 8. in their Souls and bodys. *Rom. 14. 8.*  
 that death it self cannot separate  
 the



the faithful from Gods love is evident.

.1 For first, the death of the body cannot break Gods covenant with his people, which is that he will not take away his love from them. *Isa.* Isa. 54. 10.  
54. 10. Psal. 89. 33. the reason is be- Psal. 89 33.  
cause the covenant is made with their whole persons, God is in covenant with Soul and body too; therefore when death severs these, it separates neither the one nor the other from Gods love. God is the God of *Abraham* of *Abrahams* dust, of a believers dust, God loves the very dust of his Saints. By this argument Christ proves the resurrection of the body *Mat.* Mat. 22. 32. that God was the Mat. 22. 32.  
God of *Abraham*, *Isaac*, and *Jacob*; the ground of the argument is, that God made his covenant not only with the Souls of the Patriarchs, but with their whole persons.

.2. Death cannot separate the faithful from Gods love, because they

they are in Christ Jesus, loved in Christ, knit unto Christ, as members to the head, and this union is an inseparable union, it remains for ever, nothing can violate it, no not death, therefore when they dye, they are said to dye in the Lord. *Rev.*

*Rev. 14. 13.*

14. 13. and when they are in their graves, they are said to be dead in Christ, and to rest and sleep in him.

3. Death cannot do this, for death is ours, our friend, on our side, at our service, for us, not against us: all the passages of it are ours. *1 Cor. 1. 22.* Nay death is so far from separating the faithful from the Lord and his love, that it brings them home to the Lord, and to your full fruition of him and his love in Heaven: it brings them to the enjoyment of him, who is love it self, not only to kiss him through the lattice, but to lye in the bosom of his love, to be infolded in the everlasting armes of his love, to be partakers of all

all his love; and to be filled will all the fulness of God. *Ephes. 3. 19.* *Eph. 3. 19.* Death is so far from casting a believing Soul out of Gods love, that it lancheth him into the bottomless Sea of Gods love, the breadth and depth whereof passeth knowledge, and one drop whereof is more worth then all the Gold of Ophir, yea surpasseth all the glory of the world.

4. Death cannot separate the faithful from the sense and feeling of Gods love, therefore much less from his love it self; but usually they have then the greatest manifestations of his love to their Souls, 'tis then most stird abroad in their hearts by the Holy Ghost. When they are to drink this bitter Cup, God sweetens it with the Wine of his love, which is better and sweeter then life. Thus *St. Stephen* when he was dying saw Heaven open, beheld the glory of God and Christ standing at Gods right hand, *Act. 7. 55, 56.* How fully *Act. 7. 55, 56.* hath God manifested his love to

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some of his servants, at their death? of which I could give many instances. *Mr. John Holland* a memorable Saint, and a godly man, an eminent Minister of Christ, the day before he dyed, did earnestly call for a Bible, with these words come, come death approacheth, let us gather some flowers to comfort this heart, in this hour, and turning with his own hand to the 8. Chapt. to the Romans, he gave it to a Minister present, and bad him read, and at the end of every Verse, *Mr. Holland* made a Pause, gave the sense of it, and so continued his meditation and exposition for two hours. On the suddain he said to the Minister that was reading to him; O stay your reading, what brightness is that I see? have you lighted any Candles? to whom was answered, no it is the Sun shine; Sun shine, saith he! nay my Saviours shine, now farewell world, welcome Heaven, the Day-star from on high hath visited my heart. O speak it  
when

when I am gone, and Preach it at my funeral; God dealeth familiarly with men, I see his mercy, I see his Majesty, whether in the body or out of the body, I cannot tell, but God knows, I see things unutterable. And a little before he dyed, ravished in Spirit, he raised himself up and shut up his blessed life with these blessed words; *Oh what an happy change shall I make from darkness to light, from night to day, from death to life, from sorrow to solace, from a sinful world to an heavenly Being. O my dear Brethren, Sisters and Friends, it pittys me to leave you behind; yet remember my death when I am gone, and what I now feel, I hope you shall feel ere you dye, that God doth and will deal familiarly with men. And now ye blessed Angels bear me, O bear me into the bosome of my best beloved, Amen, Amen come Lord Jesus come quickly, and so fell asleep in the Lord. — So Mr. Bolton boasted at his death to a friend what he felt in his Soul; I am (said he) by the wonderful mercies of*

*God, as full of comfort as my heart can hold, and feel nothing in my soul but Christ, with whom I heartily desire to be. So Mrs. Catherine Britterge, a Holly woman, said at her death, O my sweet Saviour, dost thou so love me, who am but dust and ashes? O how wonderful, how wonderful is thy love; O thee joyes, the joyes that I feel in my soul! they be wonderful, they be wonderful. Many like examples might be given of Saints dying as full of the sense of Gods love, as heart could hold, and more then their tongues could express; I shall instance but in one more; and it is in this pretious servant of Jesus Christ, whose funerals we solemnize this day; her death did not separate her from the sense and feeling of Gods love, how sweetly did she apply the promises for her comfort; and in her greatest weakness, by the strength of her faith draw those breasts of consolation? which are then sweetest when death is nearest. How comfortably did she*

she

she speak to her Relations and friends weeping about her? desiring them not to mourn for her, but to rejoyce rather, because the time of her redemption was at hand; redemption from sin, from sorrow, from sickness and pain which she had long suffered. What a plerophory and full perswasion she had of her salvation and future happiness, appears by her words to my self, which were these, *I know in whom I have believed, and will not cast away my confidence;* And also by her last, and remarkable words to her dear and disconsolate Husband, which she uttered a little before she breathed out her Soul into the bosom of her best beloved (alluding to the words of her Saviour) she said *I goe to my Father and thy Father, to my God and thy God.* By all these instances you may see, death cannot separate a believer from the sense of Gods love, much less from his love. Thus you have the doctrinal part: a few words by way of Application.



*Use. 1.* If death cannot separate the faithful from the love of God, th's then is a sweet comfort to Gods Children against the fear of death; of what sort soever, in what manner soever. Though there be many separations in death terrible to flesh and blood, dreadful to nature, as

1. It is a separation from our dear friends and relations, from husband, wife and children, from Father and Mother, death plucks us from all these at once, this is dreadful to nature; but yet no separation from Gods love: It only takes us from friends on Earth to friends in Heaven, it brings us to the general assembly of the first born, to Jesus the mediator, to Angels and the Spirits of just men made perfect; So that by this separation we doe but change our place, not our company, and our faithful friends, which we leave behind us, shall shortly follow after us, come to us and we and them shall ever be with the Lord.

2. The



2. The death of the body is a separation from all our Earthly comforts, from all our worldly enjoyments, and accommodations, and this is uncomfortable to nature too : He that hath House and Land, Money and Stock, flocks and herds, riches and honours, high dignities and great preferments in the world, must take a final farewell of all these when death comes. The Fool and his full Barns, rich stores and goods for many years, must suddenly and everlastingly part when death approacheth, and this is sad to him that hath nothing in store in another world. But such a separation is not terrible or uncomfortable to a Child of God, because he is assured, though these things leave him, yet God loves him, which is better to him than all the comforts of life, and will bring him, ever by death, to better comforts, to a building, an house in Heaven, to inherit all things, to a rich and glorious purchase, to an everlast-

ing Kingdom, to joyes unspeakable, felicity inconceivable and to Rivers of pleasures at Gods right hand for evermore.

3. The death of the body is the separation of the Soul from the body; which is most terrible to nature: that the body and Soul, these old friends must now part, the body to return to the dust as it was, and the Soul to God that gave it, and Oh with what bitterness, with what throbs and groans with what sighs and tears, with what pangs and pains do these long and intimate acquaintance usually part? But though death part Soul and body, yet neither the Soul nor the body of a Saint from the love of God *Psal. 116. 15. Precious in the sight of the Lord is the death of all his Saints.* A poor Child of God lying upon his death bed bemoans himself, his friends also grieve and mourn for him, and in the sight of the world he is in a grievous and miserable Estate; but in the sight and

*Psal. 116.*

15.

and estimation of God his death is very pretious and dear, the Lord loves him, loves his Soul in its separation from the body, and receives it as a pretious Jewel into the very bosome of his love; He loves his dead body, yea his very dust and will raise it again out of the dust to glory at the last day. And as the death of a Saint is pretious to God, so 'tis very gainful and advantagious to the Saint himself for

1. It separates him from all his sins, corruptions, impurities, imperfections, from his body of death.

2. From this vile and wicked world, as the Angels separated Lot from *Sodom*.

3. From all failings and weakness, from all afflictions and temptations, from all Crosses and grief whatever,

This is a pretious separation; but it never separates him from the love of God in Christ Jesus; so far is it from this, that it brings him to the  
imme-

immediate and full fruition of God and his love, to see him face to face, and so to be satisfied with his love and likeness. Why then should a believer fear death? let death be their fear and dread, who are out of Gods favour, and have no interest in the love of God in Christ Jesus; but let not the beloved of the Lord fear it, which is so much their friend (because God loves them) as to bring them into the bosome of his love and to a present and perfect Union with himself, which was the reason why *Job* so little feared it, and *St. Paul* so much desired it, *having a desire to depart, and to be with Christ, which is far better, yea best of all.*

*Job* 13.

14, 15.

*Phil.* 1. 23.

*Use 2.* This doctrine speaks terror to the wicked. You may think it strange that I should draw terror, out of so comfortable a truth: but consider this comfort belongs only to those that are in Christ Jesus; as for those that are out of Christ, they are out of the love and favour of God,

God, both in life and in death. For the present the case of a wicked man is sad, in death it will be worse.

1. 'Tis sad in this life, because they live without God, out of the love and favour of God, in a state of enmity and wrath, and all outward blessings they enjoy are no signs of Gods special love.——

2. In death 'tis worse, 'tis bad and sad enough to live out of Gods favour, but worse and more sad to dye out of it, for then they dye eternally, and death to them will be a sad separation, for it separates them

1. From their presumptuous conceit, hopes and belief of their interest in the love and favour of God. What is the hope of the Hypocrite, when God taketh away his Soul. Now he hopes he is in the love of God, but when God by death separates his Soul from his body, he separates him also from all his hopes, these dye with him, and he and his hopes of being in the love of God perish together  
*Prov. 11. 7.*

2. Death *Prov. 11. 7.*

*The Inseparable Union between*

2. Death separates the wicked from that common and general love of God, wherewith he loveth all his creatures, especially mankind; manifested by his patience and long sufferings by many blessings and comforts of life, by his ordinances and many Church priviledges, yea and common gifts and graces; now death separates them from this common and general love of God, and all the forenamed fruits of it. Death puts an end to Gods patience, separates them from Gods protection, from all things that were good and comfortable to them here in this life, from all Gods ordinances, and from those common graces they have, the oyl which they had in their Lamps goeth out when death comes.

3. It separates them not only from this general love of God, and all that good that is in it; but it separates them to everlasting punishment from the presence of the Lord; God will say to them then, depart from

from me I never knew you, I never loved you : Go ye cursed, that never had any interest in my everlasting love, into everlasting fire, prepared for the Devil and for his Angels. ---

*Use 3.* If death it self cannot separate the faithful from the love of God in Christ Jesus, then as you desire comfort at death, labour to get an interest in and an assurance of this love. If the arms of Gods love, have once embraced thee, neither death nor Hell can get thee thence for ever : the Sanctuary to which thou art fled is inviolate, the rock impregnable, the City invincible, and thou art safe layed up to all eternity. This assurance will make thee triumph over death, as an enemy that cannot hurt thee, a Serpent that cannot sting thee, a privation that cannot deprive thee of Gods love. *O death (thou maist say) where is thy sting, O Grave where is thy Victory?* for neither the one nor the other can separate thee from Gods love.

O this



O this will sweeten death, which is a bitter thing, make death a sweet sleep, and the Grave an easy Bed to rest in, when we know that it shall not separate us from, but bring us to the full enjoyment of him, who hath loved us, and whom we have loved and longed for. O then strive after this assurance in the diligent use of all means, search for it, seek for it, hear it, pray for it, and wait for it; its worth seeking, for if once attained, you will be so far from fearing death, that you will say with old *Sim-  
meon*, *Lord, mine eyes have seen thy  
salvation*, my Soul is assured of thy love, therefore now let thy Servant depart in peace.

Luk. 2.  
29, 30.

And here I may set before you, as an example to follow, this precious Saint, whose sad funerals we now celebrate, who by the use of means, fervent prayer, self examination, search of the Scriptures, meditation on the promises, and long patience had attained this assurance,  
this



this full and certain perswasion of Gods love; for when death approached she could say, *I know in whom I have believed, and I go to my God and Father*; that the time of her redemption was at hand, redemption from pain and sickness, from sorrow and sin. It is not (indeed) my manner often in this place to make Encomiums of the dead; and the Jews have a saying, that *non facienda sunt monumenta justis*, monuments are not to be made for the righteous, whose words and works are their best monuments, and which praise (as the righteous man) so the virtuous woman in the Gates. *Prov. 31. 31.* In this respect our deceased friend needs no monument to perpetuate the memory of her worth; Her own works will Publish her praise to posterity: Yet that I may not seem, by silence, to bury her vertues with her Ashes, give me leave for a few words, and that for these two reasons,

I. That

1. That God may have the glory, whilst we shew forth the praises of this Saint, whom he long since called from darkness to light in his Kingdom of grace, and hath now translated into his Kingdom of Glory.

2. That the world may have the benefit of so worthy a pattern and example. And though I might enlarge much on this subject, yet take what I shall say of her in a few words.

1. More generally.

She was richly adorned with those graces, wherewith the holy women of old were adorned, of which St. Peter speaks in 1 Pet. 3. from the v. 1. to 7. Recount those worthy women, recorded in sacred story, Obedient *Sara*, modest *Rebecca*, Devout *Hanna*, lovely *Elizabeth*, and *Dorcas* full of good works, and she was all these; she was excellent in all those virtues and graces, commendable in them, what Saint do you read of in all the book of God, which in some grace or other she did not resemble?

1 Pet. 3.  
1. ad 7.

seemle? she lived and dyed a daughter of *Abraham*, and is now (no doubt) at rest in *Abrahams* bosome.

2. But more particularly. Consider her both in her relative and personal capacity.

1. In her relative capacity, and here you might behold her (1) a most Chaste, Loyal, loving, and (according to her matrimonial ingagement and duty) an obedient wife, as her loving husband survives to testify, (2) Consider her as a Mother and a Mistress, and she was exemplary in these relations. Her government was made up of sweetness and gravity; sweetness without levity or remissness; and gravity without bitterness or severity. There was no severity in her disciplines, save what was in the pattern she Proposed to them in her conversation, and indeed she was severely good. Her care was that her family might know God and Jesus Christ, *whom to know is life eternal*; She was of a *Joshuah*

Joh. 17. 31

H

like

like resolution, *as for me and my house we will serve the Lord.* She thought it not enough to go to Heaven alone, but laboured to carry as many as she could with her, especially those of her own house. By Catechising and instructing them, she endeavoured their conversion, and to bring them to a saving knowledge of Jesus Christ; as well knowing that her Childrens, and Servants Souls were as pretious to God as her own, and cost Jesus Christ as much blood to redeem. You that are Governours of families, labour to imitate her in this. 3. As a friend and neighbour; she was of a most sweet obliging Converse, beloved of all that knew her; her large bounty and charity, and offices of love in that kind, made her highly esteemed of all the poor in the place where she lived, which they testified by their bitter lamentation for her, when she dyed; what company soever she was in, she retained her Christian modesty

modesty and gravity, and would never talk vainly or frothily; nor shew her self sometimes holly and sometimes prophane, to please the company, but her words were (as these present were fit to receive them) savoury and tending to edification. I might enlarge in these her relative excellencies: but a word or two of her.

2. In her personal capacity, because I hasten; and her, all that knew her might observe her holiness, meekness, love, faith and patience were eminent. She made Religion her business: the common Sanctity of the world would not serve her turn, which is only Civility and Morality; She out went the Scribes and Pharisees in righteousness, and walked according to the pattern, her Saviour had set before her. She wore the comely garment of an holy profession, without any visible spot, forgetting the things that were behind and pressing towards the mark,

for the prize of the high calling of God in Christ Jesus. In her meekness she resembled *Moses*; this ornament of a meek and quiet Spirit rendered her amiable in the eyes of God and man. Her love was transcendent; to God whom she loved superlatively, to Christ whom she loved for his Person, as well, as portion, for what he was, as well, as for what he had, she beheld him with the spouses eye, fairer then the Children of men, the chiefest of ten thousand, altogether lovely and precious to her Soul. Her love was great to the publique Ordinances, to all Gods Ministers, and to all others in whom she beheld any thing of Christ, she dare not but love them for his sake.

Her faith and patience were always visible in their fruits, but more especially in the time of her last sickness; keeping her Spirit quiet and steddy, amidst all those billows that beat upon her in her  
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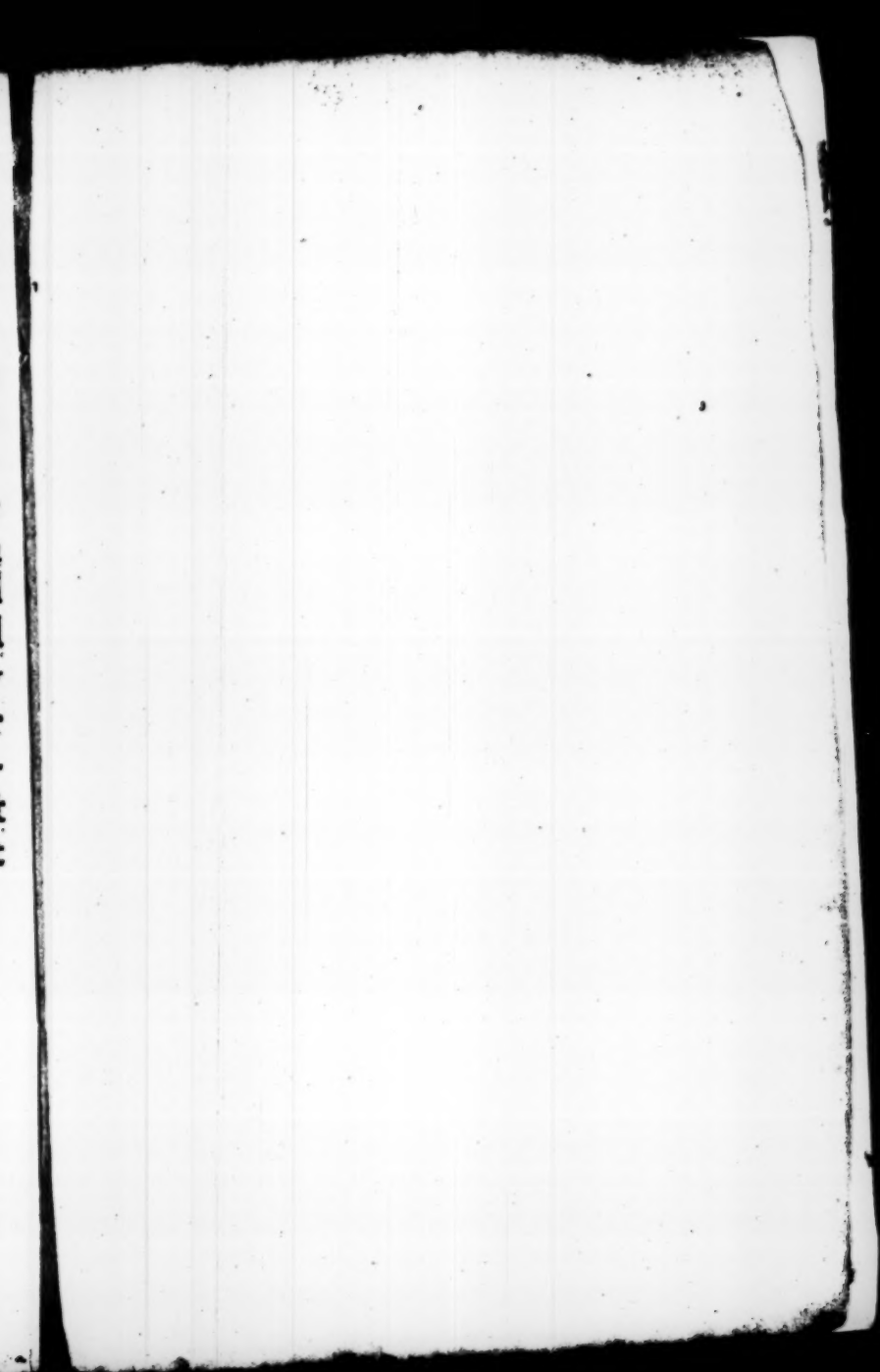
passage from Earth to Heaven; so that all her afflictions were but the trials and triumph of her patience and faith, by the exercise of which graces she at last came off a conquerour, through Christ that loved her, and hath her faith and patience rewarded with a full and joyful fruition of her beloved in his Kingdom and Glory. I might enlarge farther, but I forbear; this is she, whom we have lost, and Oh what a loss, do we all sustain! One hath lost a loving comfort, others a tender Mother, and all of us a choise and faithful friend and Neighbour: and what shall we doe? shall we now give up our selves to sorrow? No, or shall we make it our work to forget her, whom we cannot recal? No neither, but let us remember her, so as to imitate her, and be followers of her. O that all that hear of her would imitate her, that all you, that knew her, would follow her in that pattern she hath given you: Especially  
you



you that are her near and dear relations, do you remember her so, as to be followers of her, wherein she was a follower of Christ. Methinks I hear her calling to you out of Heaven (where her triumphant Soul is placed, amongst the Spirits of just men made perfect) as sometimes her Lord, and ours, bespake his Disciples, saying I have given you an example, that you should doe as I have done. Now the Lord grant that you and all of us, may be followers of her, and all other the Saints of God, who were followers of Christ; that we at last with them and her may also inherit the promises. Amen.

*F I N I S.*







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